LIBRARY

THE Lutheran WITNESS

June 12, 1951

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

SCIENCE AND SCRIPTURE

DEAR EDITORS:

The final number in a series of five articles on "The Expanding Universe" appeared in the April, 1951, issue of *Harper's Magazine*. The series was authored by Fred Hoyle, one of the leading younger British astrophysicists and a fellow of St. John's College, Cambridge. The author concludes with some very bitter sentiments on the subject of religion. He raises again in the mind of the believer the question whether science and Scripture are in harmony.

The cosmology of Genesis is described as "the merest daub compared with the picture revealed by modern science." Religion, all religion, is termed "a desperate attempt to find an escape from the truly dreadful situation in which we find ourselves," and the security which religion offers, all religion, is described as "illusory." He declares that we cannot decide the question of the immortality of our minds because we do not know what the mind is, that the idea of survival after death is preposterous because "Christians have so little to say about how they propose eternity should be spent."

But Mr. Hoyle himself in an earlier number concedes the limitations of modern science which make those final bitter words sound dogmatic and inconsistent. He assumes that the theory of relativity is true and then himself raises the question: "But is there any direct proof of the principle of relativity?" His own answer is: "Unfortunately no, for it is a characteristic of the scientific method that there can be no proof of this." He quotes Josh Billings with approval, "It ain't what a man don't know as makes him a fool, but what he does know as ain't so"; and yet his dogmatism violates the principle involved in that very saying.

Fortunately, not all scientists share his approach. J. W. N. Sullivan in his recent book *The Limitations of Science* is more frank and cautious in his attitude. When discussing the question of creation, he candidly states that "the hypothesis that life has developed from inorganic matter is, at present, still an article of faith. . . . Eminent men of science are insisting, with what seems a strange enthusiasm, on the fact that science gives us but a partial knowledge of reality." Sullivan is far from the Christian approach, but he has much more of the humility which true science should inculcate.

Science, as it is growing up, is also becoming more realistic. Lecomte de Noüy in his *Human Destiny* shows the right way when he speaks of those who would rule all religion from the scene as having "an absolute and naive faith in their cerebral processes. . . . Our problem is Man. The instrument [used to investigate him] is the brain. It is, therefore, necessary to know the limitations of the instrument before trying to solve the problem."

We Christians, having the witness of God's Spirit in our hearts and being transformed by the self-authenticating power of Scripture, know that the truth of Christ has not been tried by our modern world and found wanting. It has been tried and found difficult or not been tried at all. For us there can be no contradiction between the Word of God and the works of God. For us there is now and always has been a perfect harmony between the unadulterated truth of Scripture and the proved and demonstrated facts of science.

Akron, Ohio — JOHN G. MAGER

Accolade

Matt. 25:21

Well done, thou good and faithful servant: enter thou
Into the joy thy Lord prepared for thee.
Thou hast been faithful o'er a few things, now
I'll make thee ruler over many — so says He
Whose Word is Truth that stands eternally.
Receive the crown, whose glory will not fade.
These words of Christ shall be thy accolade.

WILMA E. MCNALLY

Schenectady, N. Y.

(This poem, written one year ago at the death of Dr. W. G. Polack, June 5, 1950, is published by the LUTHERAN WITNESS Staff in memory of their late colleague.)

STATEMENT OF J. EDGAR HOOVER, DIRECTOR, FEDERAL BUREAU OF INVESTIGATION, ON THE FAMILY WORSHIP HOUR

"Bringing Christ into the Home," the theme of the Family Worship Hour, is symbolic of the vital need today for religion in the American home. The picture of the family circle, the father, mother, and children, sitting together, reading the Bible, is a scene of inspiring beauty. God is there in the home, working through purposeful lives to create His kingdom.

Today, unfortunately, too many homes have lost touch with religion. The home is a place to sleep, to eat, or to change clothes. Individuals claim they are too busy for worship. Others say they have found substitutes for the ageless truths of the Divine Word. The materialism of the twentieth century has cut deep inroads into American life.

The failure of the home to provid sympathetic guidance for the nation youth has been most marked. The ram page of juvenile delinquency, the hig incidence of crime across the nation, is disgraceful reflection of the abdication parental responsibility. These youthf criminals are totally indifferent to rig and wrong, they scoff at law and orde They are endeavoring to build their ow kingdoms of dishonesty, fraud, and ty anny. Brute force is their recipe of suc cess. These boys and girls have no know edge of God, of the working of His way and the keeping of His commandment They are the products of irreligious hom or of no homes at all.

A revival of a firm belief in the ma nificence and divine wisdom of the Su preme Creator is a vital need. God mu be brought back into the family circl He must become an integral part of ever day life, the unseen hand which guides th footsteps of a Christian society. The ren edy can only lie in the unselfish giving our hearts each day to the God of o fathers.

NOTE. — *This statement was released to t religious press services of the nation by M Hoover at the beginning of the 1951 Fami Week last month. The Family Worship Ho has the official endorsement of the Misso Synod.*

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ON THE COVER

University Lutheran Chapel, erected b the Michigan District at the University Michigan, Ann Arbor, is an ideal settin for Lutheran student weddings. The pho shows the Rev. Alfred Scheips, chap pastor, officiating on June 3, 1950, at th wedding of Mr. Clifford Ittner, Sagina Mich., and the former Miss Lucille Neuen dorf, Decatur, Ill. The picture was take by student Harold Schutt.

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, Mo.

Direct all correspondence on business matte and changes of address to the Business Offic Changes cannot be made without the old addre as well as the new. If possible, please ser address stencil impression from a recent issu and note postal zone number for new addre if city requires it. Three weeks' notice require

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All articles, church news, announcements, obi uaries, poems intended for publication in th paper, all books for review, and all gener correspondence should be addressed to the Ed torial Office, 801 De Mun Ave., St. Louis 5, M All reports of ordinations, installations, dedic tions, and anniversaries should be sent to th Statistical Bureau, Concordia Publishing Hous St. Louis 18, Mo.

Much of our news is received from Religiou News Service, the News Bureau of the Nation Lutheran Council, and our Department of Pub lic Relations.

PRINTED IN U. S.

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.50 a yea strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing a special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

Get Wisdom

By the REV. M. H. ZAGEL

Calvary Church, Portland, Oreg.

Some years ago a group of Christian pastors took a summer course at one of our small mid-continent colleges. A routine requirement had each of them write an essay some phase of the art of living. turning the papers after some weeks, e professor had this comment for his idents: "These theses were written the wise," and then he went on to y that the great uniformity of judgent so apparent in the papers could traced only to the fact that the thors, by reason of their calling, lived constantly within earshot of Jesus Nazareth. "There, and there only," added, "can man acquire true sdom."

Much of today's pedagogical brilance seems tinsel beside that simple verence. And unless what he said is cepted, our world will disappear in s own violence.

Christians have always known and lieved that "the fear of the Lord is e beginning of wisdom" (Ps. 111:10). the 28th chapter of the Book of Job is eminent scholar of the Old Testaent asks the question: "Whence, then, meth wisdom? And where is the ace of understanding?" (V. 12.) ater in the same chapter he answers: Behold, the fear of the Lord, that is isdom; and to depart from evil is nderstanding" (v. 28). It was this uth that the Apostle Peter had in ind when, addressing his Master, he aid: "Lord, whither shall we go? hou hast words of eternal life." The lace of the Lord Jesus in Peter's life ad been settled once and for always. What Jesus said was basic to Peter's inking. As Peter followed through n this principle in life, he showed ue wisdom. Every deviation from it roved pure folly. Writing to the hristians of Asia Minor, he would ave them adopt this principle also. For all flesh is as grass, and all the lory of man as the flower of grass. The grass withereth, and the flower hereof falleth away, but the Word of he Lord endureth forever. And this s the Word which by the Gospel is reached unto you." (1 Pet. 1:24-25.) The Gospel of the Lord Jesus Christ pplied as the true touchstone to every hase of life — that is true wisdom.

Away from God

In contrast to that we have the urely secular education of our day, t once the cause and effect of the ecular-worldly life of today. In the way-from-God movement education as lost most everything that would ive it value and meaning for life and iving. So completely has any reference to God been deleted from the cope of secular education that it is mpossible for the student to obtain even only a passing acquaintance with Him. With God thus omitted as a factor, it is only natural that anything He has revealed to man should meet the same fate. After a lecture at a modern university, in which the lecturer had several times used the word "sin," two women undergraduates were heard discussing his views. "What did he mean by sin?" asked one; and the other answered, "Oh, that has something to do with Adam and Eve." In his book *Christ and Man's Dilemma* George Arthur Buttrick sums up the case of modern secular education and its tragic results in these words: "We have been living for cash and comfort, for flashiness and fame — with the help of science and psychology, which we have used largely for business and for war. Therefore, to ease our conscience, we have welcomed a science that pictures us as important little selves troubled only by complexes which we ourselves can resolve." Actually, by permitting education to become secular, we have taught people to believe that God does not exist and that Jesus Christ does not matter. Is it any wonder that the family of man is "piercing itself through with many sorrows" as it "errs from the faith" in its blind effort to be secular and independent of God? It is certainly not just by accident that the deplorable conditions of our generation occur at the same time when secular education issues its greatest number of diplomas.

"Learn of Me," said Christ. What better learning in any education? All learning which fails to feature Christ is indeed an uncertain light and most assuredly not wisdom. In all great ages of Christian history, Jesus, God's Son and Mary's Son, the Redeemer of the world, has been the all-absorbing Center of man's thought processes. That is the paramount need of our day. We need to return to the simplicities of Christian faith as expressed in that gem of Christian fundamentals, Luther's Catechism. Our modern day has heard much railing against the use of such catechisms, but when the world is so pitiably adept at shouting from the housetops what it does not believe, the Catechism, properly taught, will supply the needed light, as it always has. To the secular mind the Gospel of the Savior's love is always altogether too weak to be considered as having any power over the ills of the day. Yet, because it is "God's power unto salvation," it is the dynamic necessary to save mankind from destruction. To heed the Father's injunction concerning His Son, "Hear ye Him!" constitutes the true wisdom of the ages.

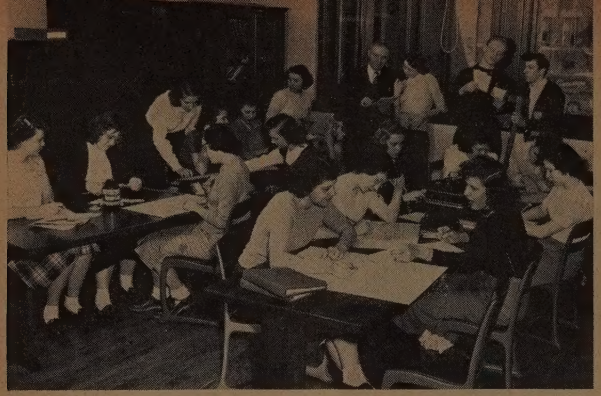
True Wisdom in Christ

The great Apostle Paul learned that the hard way. "Saul made havoc of the Church" (Acts 8:3). He was highly educated and zealous. Not content with making disturbance in the synagogs, he received authority for a house-to-house canvass, and even from the quiet retirement of the Christian home he dragged men and women to judgment and prison.

Paul himself says he "persecuted the Church" (1 Cor. 15:9, Phil. 3:6), "beyond measure" (Gal. 1:13), that he had been a blasphemer and persecutor and injurious (1 Tim. 1:13). In his address at Caesarea he confesses that he did his best to compel the Christians to blaspheme (Acts 26:11). But on the road to Damascus the Lord entered the educational life of Saul, and from that time on the bane became the boon. The blessed word of Jesus changed Saul from a murderer into Paul, the missionary martyr.

St. Paul says the miracle of his conversion was performed by Jesus Christ that it might be a "pattern to them which should hereafter believe on Him to life everlasting" (1 Tim. 1:16).

What a change in the life of the human being when secular education is changed into true wisdom! That change can be wrought only by Him who is Truth for life and death and eternity, and who for that reason is also the Truth — the real Wisdom — for all education.



High School Studies in a Lutheran Framework
Journalism class at Lutheran High School St. Louis

By
DR. PAUL LANGE
Principal
Lutheran
High School
St. Louis, Mo.

The Increasing Importance of Lutheran High Schools

Formerly accepted as a luxury, the Lutheran high school is now considered a necessity. Many of our professional and lay leaders point out that competence in spiritual matters can no longer be forged in the workshop of childhood.

Lutheran high school committees and associations are being organized in increasing numbers. No fewer than a dozen communities are at work on plans to carry out their decision to establish a Lutheran high school. The idea, though fraught with difficulties, is contagious.

Unique Contributions

Serious-minded Lutherans are disturbed by the high percentage of losses in church membership among teen-agers. We know that the history of Protestantism is replete with the sad results of failure to indoctrinate the rising generation in the teachings of Holy Writ. Failure to regard Christian education as an effective means of preserving and defending the Church is to shut our eyes to one of its primary functions. The task of conservation becomes acute among adolescents. A Lutheran high school is able to make a unique contribution in achieving this task.

By virtue of their location on the educational ladder, Lutheran high schools are in a position to exert effective leadership in many areas of Christian education. They provide the finishing touch to formal education for the majority of the future adult membership of our Church. Moreover, the worth of elementary instruction is judged primarily by the performance of the student when he reaches high school. A Lutheran high school, therefore, has opportunity to determine what kind of elementary training it can expect from the parish schools as good preparation for Christian secondary education. So the high school helps establish Christian goals and standards of educational performance for church and community.

A Lutheran high school is not an isolated agency in the educational system of the Church. Rather, it is an essential part of a continuous educational endeavor. Although removed from the local parish geographically, a Lutheran high school must be viewed as a logical and necessary extension of the educational program carried on by the individual congregation. In this view Christian secondary education cannot be classified in the congregational budget as "charity" or "outside" purposes. The relationships and responsibilities of one to the other must be complementary in order to promote the general welfare of both.

In some areas Christian education has been criticized by responsible people because it is frequently "hard put" to muster tangible proof that it is training a generation of effective Christian stewards. Although Christian stewardship is the fruit of Christian faith, it is reasonable to assume that an institution that prides itself in "fostering growth in faith and Christian living" should include in its program of training the occasions for a logical and organized transition from knowledge *about* stewardship to lifetime *practices* of stewards in the environment of the Christian congregation. The Lutheran high school is in a strategic position to bridge this gap between knowing and doing by promoting an in-service-training program of Christian service as a part of its religion curriculum.

We should not overlook the unique contribution that Lutheran high schools are making in developing a united Lutheranism in areas where such schools have been established. The intercongregational pattern of organization, the elimination of parish boundaries in matters of enrollment, and the use of a Lutheran high school to stimulate Lutheran adult education are positive influences in breaking down isolation among Lutheran congregations.

Present Status

Milwaukee Lutheran High School established in 1903, has graduated over four thousand students. It has a current enrollment of 807 students and is served by a faculty of thirty-one men and four women. The school is controlled by an association of fifty-eight congregations and operates on an annual budget of $137,000. Because the present plant is overcrowded and facilities are inadequate to meet the needs of anticipated increases in enrollments, plans are in progress to build a new high school at a cost of approximately one and one-half million dollars.

Luther Institute, Chicago, established in 1909, has a current enrollment of 587 students, taught by a faculty of fifteen men and fourteen women. Luther Institute holds the distinction of being the first Lutheran high school accredited by the North Central Association of Colleges and Secondary Schools. Its total operating budget for 1950—51 is $143,600. The Lutherans of Greater Chicago have bought sites for two additional Lutheran high schools plus the relocation of Luther Institute to meet the needs of its youth. Lutheran High — South is now under construction at a cost of $388,600. This new Lutheran high school will open in September, 1951, with an enrollment of approximately 160 freshmen and sophomore students.

Concordia High School, Fort Wayne, is now in the process of constructing a new $450,000 building to accommodate an anticipated enrollment of 550 students. Established in 1935, it is currently using the buildings of Concordia College for its 376 students and sixteen faculty members. The school is controlled by an association of fourteen Lutheran congregations and operates on a budget of approximately $71,000 per year. Its program is fully accredited by the Indiana State Department of Education. Application for membership in the North Central Association will be filed in the near future.

Racine Lutheran High School has been enjoying the thrill of housing its 250 students in a new and completely modern high school building since January, 1951. At a cost of approximately $560,000, including equipment, the Lutherans of Racine County and Kenosha, Wis. — a total of 2,500 contributing members — have toiled for six long years to make this dream come true. This venture of faith in Christian secondary education is probably the

(Continued on page 200)

ward a God-Pleasing Family Life—II

low to Live in Harmony

Talk it over with the Lord
HAROLD M. LAMBERT

A fool is he who takes a wife," wrote Martin Luther, "and it is certainly ıe." Luther was quoting men of this ɔrld who do not believe in a here-ɛr. To such it might appear wise not take upon themselves the problems d burdens of the married estate, but seek gratification of their instincts ɛewhere. In our day the Reformer ght have phrased it thus: "A fool is who *stays married* when the matri-onial waters become rough." For ny should one who believes neither God nor a hereafter endure marital ains if he can escape them by the nple expedient of a divorce?

Christian people, however, who ow themselves to be pilgrims on the urney to a happy hereafter with od, have a nobler philosophy. They nsider holy matrimony a blessed dinance instituted by God for man's ppiness, even though it has been rrupted by the Fall. To them the arriage bond is sacred and inviolable, ly God being able to sever it with-ıt sin, and that by death. Therefore ey enter this holy estate with the m determination to have a perma-ent and happy marriage in spite of ıy problems that might arise. For hristian faith and character, a God-ven reliance on the Almighty and ıe All-merciful, and the determina-on to do His will, constitute the most otent means of victory over all of fe's problems. Such an attitude is the rst important means of avoiding seri-us marriage problems.

Prayerful Precautions

To a great extent the problems of ıarried life are avoided or solved in dvance when proper care is taken in ıe choice of a mate. An unhurried, rayerful consideration of the disposi-on and character of the prospective ıarriage partner will forestall future ıcompatibility. Important indeed is n honest probing of self and the ther — with judgment made keen ith the help of God — for the charac-eristics of honesty, uprightness, com-anionship, understanding, courtesy, o-operation, the ability to create and njoy happiness, and a sense of humor. Where such an evaluation is ignored, ıuch heartache may ensue. The bless-ngs of heaven are upon the marriages ontracted in the spirit of love and reverence which characterizes the relation of Christ and His Church (Eph. 5:24-25, 33).

The Beginning of Wisdom

When both partners earnestly seek to do the will of God in love, differences of opinion will not become serious enough to disrupt the deep harmony of their lives. Daily, unceasing prayer, privately and together, works miracles in welding a happy singleness of existence of two naturally self-willed individuals. Above all, then, let husbands and wives build their union on the sure foundations of prayer.

Secular marriage counselors recommend some practical steps to harmony which are quite effective of themselves in a common-sense way. Applied in a Christian spirit, these pointers, as follows, can well be recommended by the Church:

1. Learn to think in terms of two. You are no longer free to think only of yourself.

2. Seek to understand each other better, giving sympathetic consideration to your partner's abilities, limitations, and intentions.

3. Find areas of agreement, and concentrate on developing them, thus reducing the areas which cause friction.

4. Allow for bad moods due to fatigue, disappointment, or anxiety. One couple agreed that if the husband came home with his hat pulled down over his eyes or the wife had the corner of her apron tucked in her belt, these were signals to act and speak with special consideration.

5. Bad moods are often the result of an ailment; it is not so much the individual as the ailment which is causing tension.

6. Locate and remove the sources of irritation wherever possible. Stubborn insistence on non-essentials only aggravates an unhappy situation. Avoid close association with friends whose ideals are contrary to your mutual interests.

7. Provide for frank discussion of all problems, including joint formulation of family plans.

8. Do not practice deceit, however small, but always be honest with each other.

9. Build a mutual loyalty. Differences between spouses should never be discussed before their children or others, but adjusted privately.

Religious Differences

Since "unity of spirit in the bond of peace" is the fruit of sincere Christian faith, disagreements in matters of religion are the most serious hindrance to happy married life and are the hardest to settle. Self-evidently, the Christian and Lutheran spouse will in love and courtesy yield where no principle is involved and where religious belief is not compromised. Yet he is aware that family peace dare not, yes, cannot, be purchased by denial or compromise. Loyalty to God and His Word takes precedence even over loyalty to the spouse (Acts 5:29). Interfaith marriages are the more hazardous when both partners are deeply interested and active in their respective religions. So difficult is it to find a God-pleasing solution to the problem of mixed marriage that the warning is again in order: this is a problem that must, above others, be solved before marriage.

Adjusting Marriage Problems

If, in spite of prayerful and common-sense efforts to prevent discord, trouble should arise between husband and wife, what course is to be taken? Christian spouses must realize that marital strife is a sin against God which should be removed by sincere repentance, apology, and amendment of life. A living Christian faith is the real remedy, because it operates not in its own wisdom or strength, but in the power of God. God, through faith, supplies the motive and incentive to subdue the sinful will, to forgive as we are forgiven. If outside help is needed to cope with difficulties that seem insurmountable or to achieve an objective view in a tangled situation, the pastor stands by as a trustworthy friend, well grounded in the Christian wisdom and experience that are needed to solve marriage problems. A happy life is in store for married couples who take to heart the words of the Apostle: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3: 16-17.)

By PROF. O. E. SOHN

St. Louis, Mo.

New Churches and Schools

1 **Amherst Parish Hall Chapel** was dedicated November 19, 1950, the first unit in the building program of this three-year-old parish in **Snyder, N. Y.** Of village church design, the one-floor plan combines facilities for both worship and parish activities. A large curtain closes off the chancel to make the building a fellowship hall. Total expanded capacity is 250. Offices, kitchen, classrooms, and nursery are located in the wings. Radiant heating in the building is extended to the outside steps and sidewalks. Cost, exclusive of furnishings and land, $54,000. The Rev. Victor L. Brandt is pastor.

2 **Trinity** Congregation, **Navasota, Tex.**, the Rev. L. F. Westermann, pastor, dedicated its new house of worship on April 29, 1951. Donated labor held the cost to $42,000. The interior features two-tone blue cathedral-glass windows and indirect lighting. The nave seats 250, and 150 may be accommodated in the parish hall wing.

3 Concrete, steel, and buff brick construction makes the new **St. Paul's** School and Parish Hall, **Arlington, Nebr.**, completely fireproof. The building is T-shaped and measures 125×90 feet. Fluorescent lighting, a water-pressure system, and oil furnace for steam heating are installed. Dedicated April 22, 1951, the $85,000 structure contains two classrooms, a confirmation and all-purpose room, office, library, kitchen, a 90×45 foot parish hall with stage and dressing rooms. The Rev. Carl Hellmann is pastor.

4 Six spacious classrooms, an assembly room seating 300, library, teachers' lounge, and office are provided in the three-story 89×82 foot school dedicated April 15, 1951, by **Mount Olive, Milwaukee, Wis.** Green chalkboards, glass block windows, fluorescent lighting and provisions for audio-visual equipment are installed in each classroom. Cost, including equipment and landscaping, was $275,000. The pastor is the Rev. H. G. Brueggemann.

5 A rural parish center was dedicated April 16, 1950, by **Immanuel, Daykin, Nebr.**, on the church property located five miles from town. The 66×35 foot auditorium plus kitchen facilities serves the 250 members for meetings, socials, and Sunday schoo Cost was $23,000 plus donated labo Present pastor is the Rev. A. L. Kohtz

6 At a $70,000 cost, **Concordia** Con gregation, **Dayton, Ohio,** built it new buff-brick, stone-trimmed churc in an adaptation of English-Gothi style, with open timber ceiling in th interior. The 85×28 foot church, seat ing 285, was dedicated April 15, 1951 The Rev. E. S. Husmann is pastor.

7 Three dedicatory services attende by a total of 2,500 were hel April 15, 1951, for **Christ** Church **Woodburn, Ind.**, the Rev. L. W. Schu lenburg, pastor. The Lannon ston edifice seats 500 worshipers. Th $105,000 cost included golden oak fur nishings and facilities for kitchen social, and Sunday school purposes The new church is the second of th 53-year-old congregation, replacing frame church built in 1899 at a cost o $1,420.13.

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Pastor's Anniversary Hymn

Triune God, we sing Thy praises,
Laud Thy love in Christ, our Lord.
For Thy gift of free salvation,
Through Thy faith-bestowing Word,
Offer Thee our hearts' oblation,
Honor Thee, eternal Lord.

Thou hast called us by Thy Spirit,
Lifted us from death to life,
Granted us Thy grace t' inherit,
For Thy service made us rife,
Word and Sacraments bestowing
Armed us for our Christian strife.

Thou hast blessed us in our pastor,
Firmed our faith, enlarged our scope
Nurtured, built our congregation,
Hast provided strength to cope
With sin's strong and fierce temptation
And enhanced our Christian hope.

Let Thy Word remain our bulwark
Through the years Thou wilt bestow
Let Thy sacramental blessings
And Thy grace forever flow.
Keep in pastor and in people
E'er the light of faith aglow.

Glorious God of Love, enfold us
In Thy mercy and Thy grace.
Let Thy Word of Love uphold us,
Draw us daily to Thy face.
Thou, the Rock of our Salvation,
Grant us strength to win the race.

Mobile, Ala. W. H. Hafner

A "Calvary" window with a four-ton limestone crucifix over the t entrance distinguishes the new ary Church dedicated in **Kansas , Mo.**, on March 11, 1951. The Crab nard stone building, trimmed with ford limestone, seats 500. The usual es, mothers' room, and Sunday ol facilities are provided. The west sept is planned for future develop- t into an educational wing. The . Wm. Graumann is pastor.

As a result of a $4,500 offering on Dedication Sunday, February 4, , the new **Trinity** Church, **Van er, Iowa,** could be opened debt free. 94×30 foot structure was built at ost of $32,000 and 7,500 hours of ated labor. The red-brick veneer ding has exposed fir ceiling trusses the interior and seats 300. The or is the Rev. C. G. Meyer.

Lannon stone is constructed in English Gothic style for the new cordia Church, **Berwyn, Ill.**, the . D. L. Ludwig, pastor, dedicated uary 28, 1951. Symbols in the rior create an atmosphere of Lu- anism by depicting the six chief s of Luther's Catechism. The),000 plant with parish-hall wing s 450 worshipers and provides e for kitchen, choir, and offices.

Dedication of the new **Immanuel** Church, **Baltimore, Md.**, the Rev. A. Cassens, pastor, on January 28, , completed a four-year building gram that includes a fellowship hall Immanuel's eight-grade elemen- school. The entire plant was ted for $600,000, half of which was memorial gift of Mrs. Emma Wolp- . Momberger. The Gothic style rch, built of local stone with iana limestone trim, is richly fur- ed in the interior by the gifts and norials of members of the congre- on. Only the flèche (spire) at the ssing of nave and transepts remains e completed. The suburban site is to which the 88-year-old congre- on moved in 1944.

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Stewardship

cts 4:36-37. St. Barnabas Day is June 11

nd not high things, but condescend to men
low estate." — The son of Levi brings all to the Apostles' feet and goes tell unhappy sinners how the great l mighty Son of God, the King of Kings l Lord of Lords, has lifted all the weight
sin from them. — May we, Christ's people, then,
ind us leave the gain that this world knows.

love of money and the lust for fame,
craving after power — God, forgive se sins in us. Now let us grow to live r lives for Thee alone, in Jesus' name. rit of Life in Christ, lead us to lay r all at the Apostles' feet, today.

St. Louis, Mo. FRANCIS G. GYLE

12 **Peace** Church, **Detroit, Mich.**, the Rev. Enno. G. Claus, pastor, dedicated its new school and gymnasium on January 21, 1951. The two-story cinderblock building contains seven classrooms, kindergarten, office, library, and auxiliary rooms. A central public-address system and up-to-date equipment amounting to $20,000 were given as gifts and memorials. Total cost of building and equipment was $275,000.

13 **Grace, Kegenuma, Japan,** dedicated December 17, 1950, cost only $7,000 complete with furnishings and lot. Of Spanish mission style architecture, it is located in a seaside suburb. Members of the mission provided $1,000 of the cost, and an individual donor in the United States paid the $1,000 price of the lot. Missionary Richard Meyer is pastor.

14 Eleven months after organizing as a congregation, members of **Good Shepherd, Midwest City, Okla.**, the Rev. Norman Groteluschen, pastor, dedicated a new church, December 17, 1950. Financing of the $14,000 project was aided by the Church Extension Fund.

15 Along one of the nation's leading highways stands the new **St. Matthew's** Church of **Mapleton, Iowa,** the Rev. Daryl Schmidt, pastor. The exterior is of varicolored Kasota stone with Bedford trim. Maximum seating in the 63×105 foot edifice is 550. Complete with furnishings, the church was erected for $150,000. Dedication, September 3, 1950.

16 After 60 years of worshiping in a 24×36 foot building, **Zion, Pinckneyville, Ill.**, dedicated its new church July 4, 1950. The 28×65 foot frame structure is constructed so that brick veneering can be added later. The $30,000 plant includes seating for 175, basement, study, kitchen, and mothers' room. 2,000 hours of labor were donated, and many furnishings were gifts. The Rev. O. H. Herkamp is pastor.

17 April 15, 1951, was dedication Sunday for **Grace** Church, **Paris, Ill.**, the Rev. V. M. Keiper, pastor. The Indiana Bedford limestone structure with burned-tile roof accommodates 200 worshipers. Sunday school, meeting and office rooms are in the wings, social and kitchen facilities in the basement. Art-glass windows depicting the life of Christ adorn the nave. The church is equipped with public-address system and amplified tower chimes.

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Sixty students from nine California colleges and universities attended the second annual rally of Lutheran students at University Lutheran Chapel, Berkeley, Calif., the Rev. Donald Deffner, pastor. The offering taken at the vesper service was devoted to the Lutheran Student Center in Tokyo, Japan.

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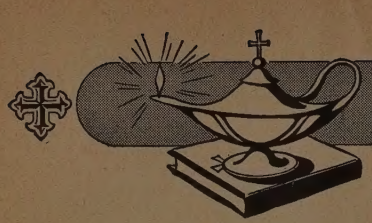

Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal pri hood, an holy nation, a peculiar people, that ye should show forth the praises Him who hath called you out of darkness into His marvelous light."—1 Peter 2**

Good Parochial Schools

A number of our correspondents remind us to publish more material about parish schools. We are trying, among the many demands for space in the LUTHERAN WITNESS, to meet this sensible request. Writes one of our readers: "The future of our Church lies in its youth, and if we are going to have a strong Church in years to come, it depends upon the education of our youth."

Two things seem to prevent a fuller employment of the parish school. The one is that it is expensive. Competent teachers are at a premium. Not just any little old room will do either. The congregation that supports a parish school has really called for a tremendously expanded budget.

The other reason for lag of interest in parish schools is some poor parish school of the past. Somewhere somebody got a training that was under par. Somewhere the religious training, which is distinctive in the parish school, was little more than moralizing in Bible language. Too frequently products of the parish schools have not assumed the place in the life of the community to which their training should have enabled them.

Commencement time is useful for stock taking. Pastors, teachers, school boards, congregations, parents, graduates of schools — all of them together will want to ponder the significance of the school, the methods for improving it, the goals and values that it should achieve.

That goal is never to be less than this: boys and girls, men and women trained to find Jesus Christ as the one Savior of their souls and bodies, as the one Lord for their life in family and community, the one drive of their inner spirit and of their outer behavior. That goal is tremendous. But anything short of it makes the parish school not quite worth its cost.

Knowledge Is Power

But so is dynamite. Whether for good or evil depends on the person who has it. Knowledge in the possession of a God-fearing man will be used for the welfare of others; in the possession of a godless person it may prove a curse. Theodore Roosevelt years ago expressed it thus: "A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired." When the Chicago Board of Education nearly thirty years ago passed a resolution suggesting that a longer period be devoted in the schools to instruction in civics and morals, a resolution called forth by certain serious conditions of immorality among the youths of the city, the *Chicago Tribune* commented as follows:

"We heartily agree as to civics, which in our opinion has not been efficiently taught. That is a very important duty of the public school, and its neglect, we believe, has had most unfortunate consequences upon citizenship.

"As to morals, instruction in public schools must lack much of its force through its separation from religion, a we must continue to rely upon the church and the home carry the chief responsibility for character building. T decline of religious and parental authority has certai shown unfortunate effects, and any influence the comm schools can apply to offset this loss must be welcomed, it must be applied with the greatest discretion."

The *Ministers' Monthly,* in reference to this comme declared: "It seems that here we have an unanswera argument for religious day schools. True, the church a the home must do their part, but the greatest molder child life is the school. Let the number of schools wh true religion can be made the basis of moral instruct increase, and thus let us train a race of young men a young women that live right and act right because G wants it; that will make their conduct a question of c science rather than of utilitarian calculations."

Wise educators have not gotten beyond this conclusi though the relative importance of the home and the sch may be debated. The Community Conference on Child and Youth, which met in St. Louis June 1, included in program the following recommendation of the Mid-Cent White House Conference on Children and Youth: "That knowledge and understanding of religious and ethical c cepts are essential to the development of spiritual valu and that nothing is of greater importance to the mo and spiritual health of our nation than the work of religi education in our homes and families and in our instituti of organized religion. . . ."

All of this should be quite elementary to us. Lut explains the First Commandment with the words: " should fear, love, and trust in God above all things," a introduces each of the explanations of the other Comma ments with the words: "We should fear and love Go Our Catechism justifies this repetition by declaring that " fulfillment of all Commandments must flow from the f and love of God." But the Holy Spirit works such fear a love of God through the Gospel. Add to this Solomo words: "The fear of the Lord is the beginning of knowledg and we have a compelling reason for Christian educati

Why Don't Priests Marry?

Our Sunday Visitor (May 13, 1951), a Catholic weel attempts to answer this question in rebuttal to Dr. Willi Dallmann's tract "Why Protestant, Not Roman Cathol It quotes Dr. Dallmann as follows: "The Bible teaches t a clergyman may be the husband of one wife, 1 Tim. 3 and calls forbidding to marry the doctrine of devils, 1 T 4:1-3. The Pope teaches this doctrine of devils, forbidd his clergy to marry, especially since Pope Gregory 1075." "This," says the *Visitor,* "is about the worst sam of the 'distortion of the Scriptures' (2 Peter 3:16) that ever come to our notice. But even Mr. Dallmann observ 'a clergyman *may be* the husband of one wife.' That c tainly did not justify the conclusion that a clergyr *'must be'* the husband of one wife." The *Visitor* does

plain how the "may be" has become a "must be." *Our nday Visitor* here brings a serious charge against the nerable doctor, who was the second editor of the LUTHERAN TNESS. Perhaps the WITNESS should speak a word in his ense.

The *Visitor* enunciates an important principle of Bibl exposition, with which we fully agree, when it states t "those who appeal to the Scripture must be consistent ough to collate one text with another." It submits that Dr. Dallmann had done this, he would have found the ne Paul, speaking of marriage, saying (1 Cor. 7:7-8): would that all men were even as myself." He would ve found him saying (*ibid.* 25, 38): "He that gives his gin in marriage does well; and he that gives her not es better," and two verses later: "But more blessed [*sic*] all she be if she so remain, according to my counsel — d I also have the spirit of God." The *Visitor* may rest sured that Dr. Dallmann was fully conscious of the prinle enunciated above; he had read Paul's words: "Now ncerning virgins I have no commandment of the Lord: t I give my judgment, as one that hath obtained mercy the Lord to be faithful. I suppose therefore that *this is od for the present distress,* I say, that it is good for man so to be" (vv. 25-26). In answer to a request from e congregation in Corinth, Paul is here giving some sane storal advice, without any intention to lay down a rule clerical celibacy. There are, indeed, times when it is vantageous not to be married, and a widow may be ppier, if not "more blessed," if she so abide (v. 40). It is disgrace not to be married (v. 1); "Nevertheless," says ul, "to avoid fornication, let every man have his own fe, and let every woman have her own husband" (v. 2). ul says to the unmarried and widows: "It is good for em if they abide even as I. But if they cannot contain, t them marry; for it is better to marry than to burn" v. 8-9). *Our Sunday Visitor* declares that Paul's words Timothy were suggested by the teaching of Nicolaitans; ardinal Gibbons, in *Faith of Our Fathers,* says that they lude to the Ebionites, Gnostics, and Manicheans (p. 333). aul does not limit their application that way.

pportunities for Service

The Milwaukee Convention of Synod in 1950 resolved enlarge the efforts in the training of Christian laymen for rvice in the Church. Initial preparations are under way. he Board for Parish Education and the Department of tewardship do well to stress the royal priesthood of beevers as the factor basic to such a program.

The members of our churches will do well to remind emselves, however, that very much, indeed, is already at eir disposal in this program. We refer to the multitude f activities and agencies within our congregations and beween congregations. Each parish provides opportunities for multitude of abilities and talents and for a wide range of xperience. Groups of congregations through the Church oin to support agencies of charity, publicity, missions, and ther enterprises. Each one of these agencies needs administrators, executives, planners. Each one needs parish representatives who will accept the responsibility for guidance on ehalf of the brethren of his own church.

Some weeks ago we participated in a program of reports y representatives of the intercongregational activities of he St. Louis area. The complexity and variety of these gencies was amazing. Even more formidable was the numer of people put to work in the direction and support of hese services.

"The trouble with us Lutherans is that we are always looking for something new. Let's be sure to appreciate what we already have." This analysis, recently expressed by a thoughtful Lutheran, is apt and pertinent to our present task. We need good stewards; but we don't have to look for new jobs!

The Hotu Man

We have had the Neanderthal Man, the Mount Carmel Man, the Piltdown Man, and other skulls and fragments of bones with us for some time. They have made their contributions to our textbooks on geology, anthropology, history, and so forth. They have been used to demonstrate the affinity of the human race with chimpanzees, gorillas, orang-utans, and similar denizens of the zoo. The inference is that 75,000 years ago — or was it longer? — our ancestors looked like the reproductions imagined by clever artists. Now comes the Hotu Man. The Australopithecus had already proved troublesome; but the Hotu Man may prove even more intractable. He was discovered in the Hotu cave above the southern Caspian shore by Geologist Louis Dupree and Archaeologist Carleton Coon forty feet below the cave's floor (*Life,* May 21). Three skeletons were exposed, and here is the importance of the find according to *Life:* "These bones were amazingly different from those of the subhuman Neanderthal and Piltdown men who lived during this same period. Instead here were modern men, true Homo sapiens who, if Dupree's geological dating proves correct, shared the earth with primitive creatures once thought to be far below them on the evolutionary tree. The new-found Iranians may emerge as the earliest known direct ancestors of the human race." *Life* believes that Hotu Man's claim to early but direct ancestry of modern humanity is a bold one that will not go unchallenged, since anthropologists are understandably skeptical of new discoveries, particularly when they do not jibe with existing theories.

We wish our geologists, archaeologists, and anthropologists the best of luck. May they continue excavating and digging up new skeletons. Every new discovery which compels a change in their ideas of evolution should make them more modest in their claims regarding the origin of both the earth and its inhabitants and should make unbelieving teachers less inclined to belittle the faith of Christian pupils, who believe that God created the earth and man.

Dedicated unto Life for Life

"We are dedicated unto something that we cannot stop doing until we die." This point was pressed home by the Rev. Oliver Harms of Houston in his address commemorating the 25th anniversary of the dedication of the present complex of buildings of Concordia Seminary, St. Louis. "We are dedicated," he continued, "to preach the eternal truth by which God prepares men for the inheritance of the saints in light, and by which He translates men from darkness into light."

This summarizes not only the great aim of the Church's schools, but points up as well one of the great purposes of every congregation. The Christian's life, if it is to fulfill its purpose, must be dedicated to a lifelong service to God, his Redeemer, and particularly that service which brings the light and life in Christ to those sitting in darkness and death. Hence every Bible class and lay leadership program must train for such service and thus assist the Christian who has dedicated himself unto life for life.

News

WORLD

Growing shortage of steel has made necessary new restrictions on church construction by the National Production Authority, with more controls around the corner as scarcity increases. At present no church, school, hospital, or college building not begun by May 4 can be started if such a building requires more than 25 tons of steel.

Moslem mission work in the United States has been approved by the Egyptian Ministry of Foreign Affairs. Plans for the mission originated with the Council of Sheikhs of Al Azhar, 1,000-year-old Moslem theological university in Cairo, whose chancellor is regarded as the spiritual head of all Moslems. Probable center of the U. S. mission will be a mosque and institute in Washington, D. C.

A separate postal classification for religious periodicals and publications of non-profit institutions has tentatively been approved by the House of Representatives Post Office Committee. The rate for the new classification will probably remain the same as the present second-class rate — one and one-half cents a pound.

Scripture distribution by the American Bible Society rose 25% in 1950, to a total of 11,056,584 volumes. Nine million of these were Scripture portions in 184 languages. The society noted with gratitude that 718,977 Bibles and portions could still be distributed in Communist China in 1950. 50% more embossed books and talking books for the blind were distributed. A budget of $3,087,000 for 1951 was adopted, plus $464,500 for its World Emergency Fund. Honorary life memberships in the A. B. S. were conferred upon ten leaders in the society's work, including General of the Army Douglas MacArthur, Lt. Gen. James A. Van Fleet, and Lowell Thomas. The Missouri Synod contributed $27,714, or $6.36 per congregation to the Bible Society last year.

Smuggling of aliens into the United States, particularly along the Mexican border, has reached the proportions of an invasion according to U. S. Immigration Commissioner A. R. Mackey. 580,000 aliens were deported from the U. S. in 1950 compared with 50,000 ten years ago.

A revolution in typesetting which will also benefit the production of Christian literature is a newly invented photo-composing machine. A typist at the machine can produce finished photographic plates in any type face, which in turn can be used to make plates for either letterpress or offset machines. Ten of these Higgonet-Moyroud photocomposers will be in operation before the end of 1951 and many more next year.

CHURCH

Manuscripts of the first four books of a Revised Standard Version of the Old Testament were delivered to Thomas Nelson and Sons, publishers, on May 11 by Dr. Luther A. Weigle, dean emeritus of Yale Divinity School and chairman of the Standard Bible Committee. Completion of the RSV Old Testament, authorized by the National Council of Churches, is scheduled for September, 1952. The project began in 1937, and the RSV New Testament was published in 1946.

Reactions against psychiatry have been registered by clergymen of Montreal. In a pastoral letter the Rt. Rev. John Dixon, Anglican Bishop of Montreal, assailed the views of Dr. D. E. Cameron, professor of psychiatry at McGill University, as fundamentally atheistic. He criticized Cameron's statement that man "is limitlessly capable, through his own powers, of changing his habits and ways in the direction of more effective and socially constructive living." . . . At the same time a Presbyterian pastor, Dr. James D. Smart of Toronto, warned that too many ministers were dabbling in psychiatry and were treating parishioners as cases rather than souls.

Disbelief in a personal God or in the divinity of Christ was recorded by about ten per cent of the members of a Protestant Episcopal parish in Richmond, Va. Other results of a questionnaire sent by the pastor to 550 communicants and returned by 307 are: 30% held that to be a Christian it is not necessary to believe that Christ is God; only 17 of the 307 believed that the Bible was literally true in every detail; 69 did not believe in the Biblical idea of the immortality of the soul; about one third said that "other religions are as good as ours"; only seven per cent held that man is by nature sinful; only 41 reported having regular family prayers at home. The pastor, the Rev. W. Leigh Ribble, in evaluating the results, told his members they registered a reverence for the Bible, but a laxness in studying it; that they acknowledged Christianity, but showed weakness in living it. He felt the situation in his parish was typical of many Protestant churches today.

LUTHERANS

A forward step in the development of Italian Lutheranism is the recent publication of a selection of Martin Luther's hymns and other ancient Lutheran chorales in Italian under the title *Canti della Riforma.* Before this the Lutheran Church in Italy had no hymnal of its own in Italian. The compiler is a former organist of the Lutheran Church of Rome.

A survey of Formosa to learn possibilities of establishing a Lutheran mission there is to be undertaken by Dr. Peng Fu, president of the Lutheran Church of China before that body was taken over by a Communist minority. His co-worker in the project will be Missionary Thomas Lee of the Evangelical Lutheran Church. There is no Lutheran mission among the 5,000,000 inhabitants of Formosa.

A Guggenheim Fellowship for 1951 was awarded to a DP scholar resettled in the U. S. under the auspices of the N. L. C. He is Dr. Alo Raun, assistant professor at Pacific Lutheran College, Parkland, Wash., since February, 1950. The award was given him for studies in the Finno-Ugric languages, which include his native Estonian. 154 awards averaging $3,600 each, for creative work and research, were made this year by the Guggenheim Foundation, now in its 27th year.

1951 Pulitzer prize winner Conrad Richter is the son of a United Lutheran pastor. He received the prize for the best novel of the year, *The Town,* a story of frontier life a century ago.

Three young Latvians, brought to the U. S. by Lutheran Resettlement Service, have recently made newspaper headlines: Miss Lilita Dzirkals, 17, of Bakersfield, Calif., for speeches before large audiences in her locality; Ilmars Krasts, 16, of Plentywood, Mont., for winning a high school declamation contest after only one and one-half years in the U. S.; and Miss Vija Arins, 11, Saginaw, Mich., for her concert piano appearances, among them one sponsored by the local Latvian Club for the benefit of newly dedicated St. Luke's Lutheran Hospital.

"War on the Lutherans of Chopo Street!"

'Residents of Santa Maria la Ri-
, a populous suburb of Mexico
', stopped on their way to work
recent morning to look at a notice
which the walls of buildings had
n plastered the night before. The
ce read: 'Catholics of Santa Maria,
ntion! The faith of your children
s a great risk at 154 Chopo Street.
not register them in that Protestant
ter. War on the Lutherans of
opo street, who have the presump-
to build their church right in front
ur city park!' Broad-minded Cath-
s paid little attention to the warn-
Some recoiled in disgust at such
isplay of religious intolerance. One
son wrote under the notice: 'Do you
et that Jesus preached peace?' As
atter of fact, the warning backfired.
tly because of the free publicity
s given it, the small Lutheran school
soon filled to capacity, with many
nan Catholic children among its
y pupils."

Under the heading "Lutheran School
iving" the *Christian Century* of
y 23, 1951, printed the above report
m its correspondent in Mexico City.
The Chopo street address belongs to
ssouri Synod Pastor Cesar A. Lazos,
ose school enrolls 178 pupils under
e teachers. Besides the poster cam-
gn (a variety of them, some printed
colors) the church has felt other
anized opposition. In the local
vspaper an article reported that a
ition was being circulated asking
government to refuse the Lutherans
mission to build their proposed
urch. Yet, according to the Rev.
rman Mayer, one of Synod's mission
ecutives who recently visited Mexico
y, the Lord has caused the work of
stor Lazos and his congregation
lly to thrive.

ve Represent Synod in Europe

'Five Missouri Synod theologians
ve prepared papers for presentation
the fourth summer series of con-
ences for American and European
urchmen. The meetings, known as
"Bad Boll Conferences," were first
d at the German resort town of Bad
ll by the Missouri Synod in 1948 as
t of the U. S. Military Government
gram of establishing contact with
ropean leaders. Since then the Na-
nal Lutheran Council has also
opted the plan and holds its own set
European meetings.

Synod's representatives this year
Dr. Herman Harms, synodical First
ce-President; Dr. Arnold Grumm,
urth Vice-President; Dr. Paul M.
etscher and Dr. W. R. Roehrs of
ncordia Seminary, St. Louis; and
of. Martin Naumann of Concordia
minary, Springfield, Ill. They will

The SYNODICAL SCENE

meet with various groups of European Lutheran theologians at Strasbourg, France, July 20—25; Bad Boll, Germany, July 31—Aug. 7 and Aug. 9—16; Berlin, Aug. 21—28; and London, England, Sept. 4—6.

First Lutheran Women's Convention in South India

February 3, 1951, dawned bright and warm. From many small villages and towns on the southern tip of India, women dressed in their best saris could be seen making their way along the dusty roads on foot, by bus, or by oxcart to the church at Concordia Seminary, Nagercoil. They were all eagerly looking forward to attending, as delegates or visitors, the first convention of ladies' societies of our Lutheran missions in this area.

After opening devotions, led by Missionary William Landgraf, pastor of the Nagercoil congregation, there followed a number of interesting reports by representatives of the various societies. Miss A. Kamalam of Nagercoil

A Group of Lutheran Women of India Who Attended the First Women's Convention at Nagercoil

gave a paper in Tamil on "What Should Move Us All to Join in Congregational Singing," and an essay on "The Sunday School" was read in Malayalam by Miss Lois, of Balaramapuram, daughter of the senior pastor of the Trivandrum District, Pastor Paulas.

Mrs. Packianathan, a Bible woman working in the Vallioor field, told of the work of the Bible women and also gave a demonstration of a flannelgraph as used by the Bible women in their work among the Hindu women in the villages. Missionary R. H. Brauer of Colachel gave an essay on "Training of Lay Women for Bible Women's Work," followed by a talk in Malayalam by Mrs. A. Enose on "Influence of Christian Women on Affairs of the State." Discussions, hymn singing, and prayers were carried on simultaneously in three languages, Tamil, Malayalam, and English. Attendance reached ninety in the afternoon session. It was a day long to be remembered by all those who were present, remembered for the interesting topics discussed, for Christian fellowship, and for the visible signs of the Lord's blessing among the Lutheran women of India.

Nagercoil GLADYS KRETZMANN

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The Ph. D. degree was conferred by the University of Chicago in March upon Mr. Arthur L. Miller, Executive Secretary of Synod's Board for Parish Education. The subject of his dissertation is "Educational Administration and Supervision of the Lutheran Schools of the Missouri Synod, 1914—50." At present he is chairman of Synod's Committee on Lay Enlistment and secretary of the Committee on Allocation of Funds for Scholarly Research. A graduate of Concordia College, River Forest, Mr. Miller was teacher and principal of Nazareth School, Chicago, Ill., until September, 1946, when he took the synodical position. He has served as chairman of the Chicago and the Northern Illinois District Teachers' Conferences, as president of the Lutheran Education Association, and as member of the Electoral Board of Concordia Teachers College, River Forest.

The invitation of Federal Civil Defense Administrator Millard Caldwell of Florida to our Church to be represented on his five-man Religious Advisory Committee has been accepted, according to an announcement by Dr. J. W. Behnken. The Rev. O. C. J. Hoffmann, Synod's Director of Public Relations, will be our Church's representative. As such he will help advise the Defense Administrator on the aspects of the national defense program of particular interest to the Church, and will keep the Church informed on its part, spiritually and otherwise, in national defense.

There are five Lutheran Senators and seventeen Lutheran Representatives in the 82d Congress.

Our Church and Her Worship

When Christians worship together regularly, they need forms of worship which will guide them. Constantly, however, they need to remind themselves of the meaning of these forms; otherwise they engage in them thoughtlessly — and blasphemously. Herewith we begin a review of the order of worship in which most Lutheran Christians engage weekly, the Common Service. By "Common Service" we mean the weekly service in which as many members of the congregation as possible join together. The Lutheran Church — Missouri Synod provides two such orders of worship, one without Communion, the other a full Order of the Holy Communion.

The Confession of Sins

As Christians first gather for the Common Service, they sing a hymn of petition that their worship be blessed. Thereupon the minister goes to the altar and, facing it, says: "In the name of the Father and of the Son and of the Holy Ghost." Thereby he signifies that the whole congregation with him now engage in a service of worship to God because of the work of Jesus and in the power of the Spirit.

If worshipers are truly to address the heavenly Father, they must be those who are reconciled to Him and whose sins are forgiven. Hence the first portion of the Common Service leads the congregation through the confession of its sins to God and the assurance that its sin is forgiven. The pastor summons the congregation to this confession: "Let us draw near with a true heart and confess our sins," etc. Two further statements of the minister, to which the congregation responds, define the readiness of the worshiper to make this confession.

Thereupon in the service without Communion the minister, addressing God, announces that this confession of sins is about to be made. Thereupon congregation and minister together plead for the forgiveness of sins for Jesus' sake, after which the minister announces the absolution or assurance of this forgiveness.

In the service with Communion the minister and the congregation join in the traditional confession of sins from the Catechism with the petition for forgiveness for Jesus' sake. Thereupon the minister pronounces the absolution in words traditional to the Confessional Service of the Church.

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Probably the first Missouri Synod pastor to perform wedding ceremonies over TV is the Rev. A. H. Constien of Holy Cross, Chicago. The weddings, sponsored by a local concern on April 25 and May 9 over Station WGN-TV, were conducted according to the Lutheran ceremony before the altar of a specially built chapel. Pastor Constien used the opportunity to present to a large television audience a truly Christian wedding ceremony and received many favorable comments on it.

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LUTHERAN HIGH SCHOOLS

(Continued from page 192)

greatest single effort ever attempted by a community of Lutherans whose total membership numbers less than 6,000 communicants. An enrollment of 400 students is anticipated in the immediate future.

Detroit Lutheran High School was established in 1944. It has a current enrollment of 330 students served by a faculty of eleven men and four women. The school is accredited by the University of Michigan and operates on an annual budget of approximately $79,000. Present overcrowded facilities are restricting enrollments. A campaign is now under way to raise one million dollars for two new high school buildings, one to serve the east side of Detroit and the other the west side. The present high school is controlled by an association of sixty-three Lutheran congregations in the Greater Detroit area.

St. Louis Lutheran High School has a current enrollment of 607 students and a faculty of twenty-two men and eight women. Established in 1946 with an enrollment of 250 freshmen and sophomore students, its present facilities are taxed to capacity by increasing enrollments. Its total capital investments do not exceed $450,000; yet they represent replacement value of approximately one and one-quarter million dollars. The school is accredited by the Missouri State Department of Public Instruction and also by the North Central Association of Colleges and Secondary Schools. Plans are in progress to purchase an additional eight-acre site for immediate use as an athletic field and for future expansion. The school is controlled by an association of fifty Lutheran congregations in the Greater St. Louis area and is operated on an annual budget of approximately $150,000.

Cleveland Lutheran High School is completing its third year of operation with a current enrollment of 275 freshmen, sophomore, and junior students. With the addition of the senior class in September, 1951, plans for a total enrollment of 425 students are in progress. The present plant represents a capital investment of approximately $385,000. The school is accredited by

Chief Among Their Textbooks, the Bible
PHILIP GENDREAU, N. Y.

the Ohio State Department of Publ Instruction, and application is on fi for membership in the North Centr Association. Cleveland Lutheran Hig is controlled by an association thirty-five Lutheran congregations. I operating budget for 1950—51 tota $109,100.

Lutheran High School of Housto Tex., is the newest addition to t family of Lutheran high schoo Established in 1949 with an enrollme of forty-four freshmen students, it h a current enrollment of 68 and a facul of three men and two women. A ne 54×60-foot addition to the origin building unit is now under constru tion. The junior class will be add in September.

Trinity Lutheran Church, Fo Lauderdale, Fla., has recently a nounced that its high school divisi will be discontinued at the close the current school year after seventee years of operation. The elementa division of the school will contin

Trinity Lutheran High Scho Oregon City, Oreg., was established 1930 as an extension of Trinity L theran Elementary School. It has current enrollment of sixteen studer and a faculty of two male teachers.

The Challenge

Lutheran secondary education not a luxury, but a basic necessity f the continuous growth and progress Lutheranism in America. The stru ture of our society is so complex a its views so steeped in materialism th the Church must provide trained a thoroughly indoctrinated men a women in greater numbers if the h toric Christian faith and ethic are exert any appreciable influence on t course of history. This vision must set before the officers of the seve Districts and also before the appoint leaders in local congregations. In ea strategic area there should be rais a champion for the cause of Luther secondary education.

Theological Candidates and Their Assignments

St. Louis

nt, Vern, Inst. Miss., Cincinnati, Ohio
Arthur, Our Savior, New York City
g, Walter, Trinity and St. Paul, Burling- and Stratton, Colo.
, Louis, Grace, Grandin, N. Dak.
ann, Roy, Trinity and Holy Cross, Genoa Hugo, Colo.
ann, Mark, St. John (Asst.), Yonkers, .
, Gerhardt, Bethl. (Asst.), St. Paul, Minn.
r, Robert, Zion, White, S. Dak.
, Arlan, Grace, Vestal, N. Y.
, Norman, Hamden, Conn.
Milford, Gilroy-Watsonville-Hollister, if.
uer, Carl, Guatemala
ed, Roger, Immanuel and Faith, Glen- n, N. Dak.
emann, Eugene, Morristown, N. J.
Enno, Peace (Asst.), Detroit, Mich.
Elmer, Grace, Enterprise, Oreg.
John, Grace (Asst.), Teaneck, N. J.
Waldimar, St. John's, Tyndall, S. Dak.
ach, Alton, Philomath, Oreg.
er, Waldimar, Duval, Govan, Silton, hune, Sask.
au, Emmett, Zion, Clinton, La.
r, Ralph, Mountain View-Los Altos, Calif.
John, Chaplaincy
er, Edward, Trinity, Harlowton, Mont.
ch, James, Redeemer, Delta, Colo.
d, Wm., Christ, Norfolk, Nebr.
an, Robert, 150th Ave., Oakland Area, if., Miss. at Large
, James, Grace, Cisco, Tex.
, Philemon, Winkler, Manitoba, Can.
Frederick, Concordia Collegiate Inst., nxville, N. Y.
ann, George, Miss. at Large, Pico-Rivera, if.
, Elfred, St. Paul's, St. Luke's, and First az, Richland Center, and Viola, Wis.
t, Gerhard, Guatemala
es, Robert, Trinity and Grace, Nevada and mar, Mo.
a, Erich, Christ, Tulia, Tex.
, Donald, Cross (Asst.), Omaha, Nebr.
itz, David, Concordia College, Milwau- e, Wis.
Arthur, St. Paul and St. John, Otter ek and Rhein, N. Dak.
g, Henry, Miss. at Large, Greater Cin- nati Area, Ohio
feld, Wilfred, Instructorship — No call
, Clifford, St. Peter's and St. John's, rnes-Winkler, Kans.
ke, Harold, Our Savior, Miami Heights rish, Fla.
ann, Enno, Westgate, Washington, D. C.
g, Paul, St. James, Lexington, Tex. (Di- t call to Brenham, Tex.)
, Herbert, Trinity, McLeansboro, Ill.
ns, Guido, New Miss., San Antonio, Tex.
, Virgil, Lock Raven Village Mission, ltimore, Md.
, Lamar, Stratford, Hanson, James Parish, Dak. — St. Paul's, St. John's, and Trinity ng, Duane, Thermopolis, Wyo.
William, Oak Grove Lutheran Church, rtland, Oreg.
eyer, Paul, Japan
nger, David, London, England
nn, Henry, Calvary, Charleston, S. C.
rt, Paul, Grassy-Butte and Belfield, N. Dak.
l, Paul, Faith, Bellwood, Ill.
's, Luther, New Miss., Corpus Christi, Tex.
Donald, Bethlehem, Adair, Okla.
r, Alfred, Chaplaincy
etinger, Carl, Key West, Fla.
ider, Delwin, St. Paul and Nazareth, Oak wn and Chicago, Ill.
pp, Walter, Zion, First, Trinity, and Zion, rintosh, Ponoka, Bismarck, and Lavesta, ta.
z, John, Philippine Islands
eder, Paul, Fort Worth, Tex.
ler, David, Nyack, N. Y.
ze, Paul, Berea, Alton, Ill.
fert, Carl, Our Savior, Raleigh, N. C.
her, Richard, St. Peter and Trinity, Sawyer d Burlington, N. Dak.
er, Robert, New Mission, Houston Bay- ore Area, Tex.
Willis, Chaplaincy
o, Paul, Point Pleasant, N. J.
r, George, Christ and Immanuel, St. Paul d Loup City, Nebr.
, Robert, Kingston Avenue Hospital, rooklyn, N. Y.
sch, Richard, Immanuel (Asst.), Bristol, onn.
w, Werner, Trinity, Grace, and Peace, hurchbridge, Beresina, and Rothbury, ask., Can.

Springfield

Beall, Arthur G., Bethlehem, Crawford, Nebr., Redeemer, Harrison, Nebr.
Braun, Elmer W., Missionary at Large, Dayton, Ohio
Broetzmann, Truman W., St. Peter's, Muscoda, Wis., Christ, Highland, Wis.
Drevlow, Ferdinand A., Immanuel, Pottsville, Tex.
Eifert, Norman W., Calgary (Killarney), Alberta, Can.
Gabram, Gordon A., Redeemer, Glendale, L. I., N. Y.
Goldberger, Arthur J., Mount Hope, Shelbyville, Mo.
Gundermann, Milton W., St. Stephen's, Braham, Minn., St. John's, Rush City, Minn.
Hanebutt, Robert L., Trinity, Okmulgee, Okla.
Heinz, Max E., St. Paul's, Cambridge, Nebr., Zion's, Hendley, Nebr.
Hinz, T. P., Bethlehem, Standish, Mich., St. John's, Au Gres, Mich.
Houser, Wm. G., Grace, Birch River, Manitoba, (Direct call to St. John's, Ireton, Iowa)
Husfeld, Monroe S., Missionary at Large, Southern Calif. Dist.
Koch, Marvin O., St. John's, Lafe, Ark.
Kolberg, Oliver, Christ, North Lake, Ill., Mount Calvary, Franklin Park, Ill.
Otto, Edgar J., Christ, Pequot, Lakes, Minn., Grace, Stony Brook, Minn.
Pautsch, Alfred O., Christ, Waverly, Ill.
Rieker, Eric H., Missionary at Large, Atlantic District
Roehl, Donald D., Zion Congregation, Fallon, Mont., Trinity, R. R., Fallon, Mont.
Sampson, Marlin J., Mount Calvary, Watonga, Okla.
Sawhill, Lawrence W., First English, Spring Valley, Minn.
Scharrer, John W., Trinity, St. Thomas, Ont., First Lutheran, West Lorne, Ont.
Schmitt, Arthur E., Peace, Taft, Calif.
Scholz, Richard J., St. John's, Spencer, Wis.
Schonberg, Elmer A., St. John's, Fredonia, N. Dak., St. Paul's, Kulm, N. Dak.
Shiley, Loren J., St. John's, Emporium, Pa.
Thies, Delbert I., Memphis, Tenn. (Deaf-Mute Mission)
Wehrspann, Leo E., St. Paul's, Tilden, Nebr., St. Paul's, Newman Grove, Nebr.
Welch, Howard G., St. Paul's, Brimfield, Ill.
Wians, Herbert T., Trinity, Gillette, Wyo., Trinity, New Castle, Wyo.
Zetzer, Theodore, St. John's, Port Sanilac, Mich.

Two Finnish Students:
Arnold Ranta — Wakefield and Bessemer, Mich.
J. Paavo Frusti — Not yet definitely assigned.

River Forest Graduates and Assignments

Men

December, 1950

Going, Norbert, De Soto, Mo.

June, 1951

Behrens, Ernest J., Arlington, Nebr.
Behrhorst, Vernon, Chicago, Ill.
Bergman, Henry, N. Platte, Nebr.
Bersch, Beldon (Assigned by Wisconsin Synod).
Besel, Gerhard, Cedar Mills, Minn.
Bloedel, Carl, Fort Wayne, Ind.
Brink, Marvin, St. Louis, Affton, Mo.
Callies, Bernard, Corvallis, Oreg.
Christensen, Glen, Wolcottsville, N. Y.
Doehrman, Vernon, Columbus, Ind.
Eggold, Robert, Traverse City, Mich.
Epp, Robert, Urawa, Japan.
Fischer, William, Chicago, Ill.
Flesch, Raymond, Annandale, Minn.
Frillmann, Louis, Pennsauken, N. J.
Golnick, Merle, Warren, Ohio.
Habanek, Roland, Overland, Mo.
Hafner, Lawrence, Jefferson City, Mo.
Hasz, Martin, Florissant, Mo.
Heldt, Albert, Waterloo, Ill.
Hillert, Richard, St. Louis, Mo.
Hopp, Marvin, Detroit, Mich.
Jungkuntz, Victor, Chicago, Ill.
Klug, Dennis, Brownstown, Ind.
Knauft, Raymond, Jennings, Mo.
Komarchuk, Andrew, Stewardson, Ill.
Kretzschmar, Oscar, Athens, Wis.
Laabs Charles, Cedar Rapids, Iowa.
Mueller, Delbert, Columbia, S. Dak.
Mueller, Roland, River Grove, Ill.
Peters, John, Grafton, Wis.
Pinnow, Arthur, Fort Wayne, Ind.
Raymond, Blaine, Chicago (Bridgeview), Ill.
Roberts, James, St. Louis, Mo.
Rogner, Albert, Saginaw, Mich.
Schaar, Harry, Kirkwood, Mo.
Schleef, Alfred, Chicago, Ill.
Schlesselman, James, Bloomington, Ill.
Schwartz, Justin, Pueblo, Colo.
Seboldt, Everett, Long Beach, Calif.
Seelman, Emanuel, Glenview, Ill.
Simpson, Donald, Montebello, Calif.
Straub, Carl, Ionia, Mich.
Tschatschula, Leroy, Houston, Tex.
Warnke, Franklyn, Adell, Wis.
Wessel, Victor, Centralia, Ill.
Ziesemer, William, New Melle, Mo.

August, 1951

Delgado, Zoilo, Isle of Pines
Geyer, Harold, Saginaw, Mich.
Greising, Robert, Chicago, Ill.
Holste, Donald, Cleveland, Ohio.
Kierbs, Ellsworth, Chicago, Ill.
Mack, Clarence, Rockford, Ill.
Mundinger, Donald, Chicago, Ill.
Nauss, John, Rich Valley, Minn.
Polzin, Richard, Danbury, Conn.
Potz, Bernhardt, Buffalo, N. Y.
Schroeder, Martin (Assigned by Wisconsin Synod).
Schwier, Paul, Addison, Ill.
Sherman, Frederick, Woodburn, Ind.
Square, Arthur, McAllen, Tex.
Streufert, Gerhardt, St. Paul, Minn.
Teinert, Elmer, Houston, Tex.
Trusheim, Robert, Blue Island, Ill.

Women

June, 1951

Albers, Anita, Muskogee, Okla.
Burgdorf, Renelda, Sauk Rapids, Minn.
Campbell, Ruth, St. Louis, Mo.
Eggersmann, Marilyn, Chicago, Ill.
Fletcher, Pauline, Forest Park, Ill.
Friedrich, Elfriede, Fort Wayne, Ind.
Grubbe, June, Chicago, Ill.
Harris, Jacqueline, Bloomington, Ill.
Holldorf, Ruth, Chebanse, Ill.
Krage, Dorothy, St. Joseph, Mich.
Kuerschner, Dorothy, Conover, N. C.
Landgraf, Joy, Brookfield, Ill.
Masch, Shirley, Detroit, Mich.
Mielke, Dolores, Fargo, N. Dak.
Mueller, Dorothy, Merrill, Wis.
Munderloh, Rhoda, Racine, Wis.
Muschinske, Patricia, Sheboygan, Wis.
Newman, Roselyn, Horicon, Wis.
Peters, Gertrude, Fairbank, Iowa.
Rickert, Mary, East Detroit, Mich.
Sagehorn, Lois, Columbus, Nebr.
Schieman, Anita, Oconomowoc, Wis.
Schoedel, Marion, Chicago (Irvingwood), Ill.
Schroeder, Dorothy, Pine Bluff, Ark.
Schwolow, Vernette, Palatine, Ill.
Starck, Audrey, St. Louis, Mo.
Streufert, Lois, Terra Bella, Calif.
Thoele, Helen, Seymour, Ind.
Veltman, Mary, Monroe, Mich.

August, 1951

Eissfeldt, Anne, Melrose Park, Ill.
LaBahn, Lois, El Monte, Calif.
Smoke, Marjorie, Twin Falls, Idaho.
Voltmer, Elsie, Baltimore, Md.
Von Hoffmann, Carol, Rego Park, N. Y.

Seward Graduates and Assignments

Men

Beikmann, Ralph, Immanuel, Rising City, Nebr.
Bunge, John, St. John, Long Beach, Calif.
Delventhal, Wayne, Trinity, Crown Point, Ind.
Dietrich, Clifford, St. Paul, New Orleans, La.
Doehrmann, Loren, St. John, Battle Creek, Nebr.
Einspahr, Walter, Trinity, Ludell, Kans.
Freudenburg, Ronald, Zion, St. Louis, Mo.
Germeroth, Paul, Bethlehem, Kennewick, Wash.
Hartmann, Donald, St. John, Wykoff, Minn.
Hermann, Donald, St. Peter, Arlington Hts., Ill.
Hohle, Gilbert, St. Paul, Vernon, Tex.
Holste, Herman, St. Andrew, University City, Mo.
Kaiser, Eldor, Concordia, Maplewood, Mo.
Kelly, Adrian, Hope, Overland, Mo.
Marx, Don, St. Paul, Ellsworth, Kans.
Merz, Robert, Redeemer, Spokane, Wash.
Moses, Clarence, Bethany, Cleveland, Ohio
Robinson, James, Salem, Elwood, Nebr.
Robinson, Wilbert, St. Michael, Richville, Mich.
Roggatz, George, Trinity, Lowden, Iowa
Schmieding, Arthur, St. Paul, Hammond, Ind.
Schroder, Elwin, Immanuel, Arapahoe, Nebr.

Schumacher, Adelbert, First, Fort Smith, Ark.
Senske, Albertlee, Trinity, Saginaw, Mich.
Weerts, Paul, Zion, Alamo, Tex.
Wegehaupt, Adolph, Zion, Hufsmith, Tex.
Willhardt, John, Immanuel, Mount Vernon, N. Y.
Zielske, Richard, St. Paul, Lester Prairie, Minn.

Women

Aufdenkamp, Lois, St. Paul, Flint, Mich.
Buhlig, Lois, Nativity, Detroit, Mich.
Bunke, Lillian, Zion, Colby, Wis.
Garberding, Delores, Trinity, Port Huron, Mich.
Hahn, Mary Helen, Zion, Akron, Ohio
Marohn, Mildred, India
Ohlmann, Elvera, Trinity, Peoria, Ill.
Rittmann, Dorothy, St. John, La Porte, Ind.
Schmid, Norma, St. John, Salt Lake City, Utah
Schorzman, Doris, St. John, Houston, Tex.
Schorzman, Margaret, Hope, Omaha, Nebr.
Sieck, Irma, Calvary, Lincoln, Nebr.
Siegert, Sallie, First, Fort Smith, Ark.
Theiss, Norma, St. John, Napa, Calif.
Wenzel, Lydia, St. John, New Orleans, La.

DEATH NOTICES

Prof. Richard R. Neitzel, Concordia College, Springfield, Ill., died on May 23 and was buried May 26 in Concordia Cemetery, St. Louis, Mo.

Richard Leonard Schuh, born June 3, 1933, a junior student at Concordia College, Austin, Tex., died May 11, 1951, as the result of a gunshot wound accidentally inflicted at the Kerr County ranch home of his parents, Mr. and Mrs. Fred Schuh. On Sunday, May 13, Richard was given a Christian burial by his pastor, the Rev. A. B. Wagner.

GEORGE J. BETO, *President*

Announcements

Ordinations and Installations

PASTORS

Installed:

Bultman, Norman L., Zion, Hillsboro, Mo., by E. G. Bultmann, May 13.
Ehlers, James M., Omaha, Nebr., as institutional missionary, by Pres. W. E. Homann, May 13.
Fisher, Henry A., associate pastor, Concordia, Kirkwood, Mo., by Walter F. Fisher, May 13.
Gross, M. H., St. John, Red Bud, Ill., by Martin H. Clausen, April 1.
Henline, William P., Immanuel, Estherville, Iowa, by Marvin F. Hinrichs, May 6.
Huber, Albert, Trinity near Reeseville, Wis., by B. J. E. Stelter, May 6.
Kaul, Arthur O., Church of the Lutheran Hour, Fairfield, Ill., by Arnold Wagner, May 6.
Knippenberg, John, St. Paul, Central City, Nebr., by H. W. Meyer, May 6.
Lammers, Richard, St. Peter, Newell, Iowa, by P. E. Ross, May 13.
Parduhn, F. W., Immanuel, Janesville, Minn., by Carl J. Gundermann, May 6.
Schroeder, Albert F. L., Peace, Waco, Nebr., by C. L. Bliss, April 15.
Spitz, Paul Ph., St. John, Seward, Nebr., by Martin Yauk, May 13.
Winkelmann, Reuel R., Trinity near Buhl, Idaho, by Edwin H. Wiebel, May 6.

The 1951 Fiscal Conference

will be held, God willing, at the new Synodical Office Building, 210 N. Broadway, on Monday and Tuesday, Sept. 17 and 18. — F. A. HERTWIG, *chairman.*

Official Notice

Pastor E. A. Dicke of Long Prairie, Minn., has been appointed Visitor of the 3d Circuit of the East Park Region Conference in place of Pastor A. C. Kratzke, who has accepted a call into another District. — H. A. GAMBER, *President, Minnesota District.*

Notice of Change of Address

Dr. J. W. Behnken, President of The Lutheran Church — Missouri Synod, announces the change of his address from Oak Park, Ill., to St. Louis, Mo. As of May 25, 1951, Dr. Behnken's home address is 6724 Eichelberger St., St. Louis 9, Mo.

Nominations

For the Professorship in the Department of Systematic Theology at Concordia Seminary, St. Louis, Mo.

Rev. Carl F. Baase, New Westminster, B. C., Can.: Holy Cross Lutheran Church, Collinsville, Ill.
Rev. Walther L. Barth, Indianapolis, Ind.: St. Paul's Lutheran Church, West Allis, Wis.
Prof. Lorenz F. Blankenbuehler, M. A., Webster Groves, Mo.: First Ev. Lutheran Church, Wall, S. Dak.
Prof. Walter Boss, Portland, Oreg.: Mount Olive Lutheran Church, Madison, Wis.
Rev. Herbert J. A. Bouman, Sheboygan, Wis.: Hope Ev. Lutheran Church, St. Louis, Mo.; St. Paul's Ev. Lutheran Church, Cascade, Wis.; Hope Lutheran Church, Milwaukee, Wis.; Trinity Ev. Lutheran Church, Thiensville, Wis.; Ebenezer Lutheran Church, Milwaukee, Wis.; Mount Calvary Ev. Lutheran Church, Milwaukee, Wis.; Mount Olive Lutheran Church, Milwaukee, Wis.; Immanuel Ev. Lutheran Church, Milwaukee, Wis.
Prof. Thomas Coates, Th. D., Portland, Oreg.: Luther Memorial, St. Louis, Mo.
Rev. H. J. Eggold, Jr., Fort Wayne, Ind.: Trinity Ev. Lutheran Church, Milwaukee, Wis.
Rev. Paul Juergensen, Alton, Ill.: Trinity Lutheran Church, Edwardsville, Ill.
Rev. A. V. Kuster, Wanatah, Ind.: St. John's Lutheran Church, Clinton, Iowa.
Dr. Erwin Lueker, Concordia, Mo.: Bethany Ev. Lutheran Church, Chicago, Ill.
Rev. Henry C. Miller, Frankentrost, Mich.: Evangelical Lutheran Village Church, Ladue, Mo.
Rev. H. Armin Moellering, Palisades Park, New Jersey: Trinity Lutheran Church, Houston, Tex.
Rev. Howard Mueller, Topeka, Kans.: St. John's Lutheran Church, Topeka, Kans.
Prof. Martin J. Naumann, Springfield, Ill.: Bethany Lutheran Church, St. Louis, Mo.
Rev. Theo. Nickel, Chicago, Ill.: St. John's Lutheran Church, Port Washington, Wis.
Prof. Ewal M. Plass, S. T. M., Milwaukee, Wis.: Bethlehem Lutheran Church, Milwaukee, Wis.
Dr. Carl Arthur Piepkorn, Fort George G. Meade, Md.: First Lutheran Church, Ponca City, Okla.; St. Philip's Lutheran Church, St. Louis, Mo.
Rev. Harold Romoser, Oak Park, Ill.: Faith Lutheran Church, Sioux Falls, S. Dak.
Rev. W. W. Stuenkel, St. Joseph, Mich.: Immanuel Lutheran Church, Bridgman, Mich.; Immanuel Lutheran Church, Grand Rapids, Mich.
Rev. Walter O. Speckard, Clintonville, Wis.: First St. Paul's Lutheran Church, Chicago, Ill.
Rev. Otto Theiss, Chicago, Ill.: St. Michael's Lutheran Church, Portland, Oreg.
Rev. Erhardt P. Weber, West Lafayette, Ind.: Bethel Lutheran Church, Willoughby, Ohio.
Rev. Roland Wiederaenders, San Antonio, Tex.: Bethany Ev. Lutheran Church, Milwaukee, Wis.; St. Stephen's Lutheran Church, Milwaukee, Wis.; Immanuel Lutheran Church, Madison, Wis.

Any protests or additional information regarding these candidates should reach the undersigned not later than June 15, 1951. — JOHN OPPLIGER, *Secretary*, Board of Control, 4701 Greer Ave., St. Louis 15, Mo.

Concerning Nominations for English Professor at Austin, Tex.

All communications regarding this election or any of the candidates (see LUTHERAN WITNESS, May 29, p. 187) should be sent to PRESIDENT GEORGE BETO of Concordia College, Austin, Tex., before June 25. (The time has been extended from June 1.)

The election is to be held at Austin late in June.

Available

Used *altar, pulpit,* and *baptismal font* may be had for transportation from Immanuel, Osman, Ill. Write the REV. W. P. TIMM, Osman, Ill.

Used but serviceable Speed-O-Print Model L *duplicator,* for transportation charges. Write the REV. LOUIS PABOR, 2220 23d St., Lubbock, Tex.

For Lutheran Vacationers in the Lake Tahoe Area

of California services are conducted at the Bijou Theater, Bijou, Calif., located on Highway 50 on the south shore of the lake, every Sunday morning from July 1 through September 2. Sunday school at 10, divine worship at 11 o'clock. For further information write: THE REV. R. W. SCHICK, 1149 Acacia Ave., N. Sacramento, Calif.

Typist Wanted

Should be Missouri Synod Lutheran. information write: ARMED SERVICES C MISSION, The Lutheran Church — Miss Synod, 736 Jackson Pl., N. W., Washingto D. C.

Business Opportunity

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Changes of Address

Pastors:

Atrops, H., c. r. m., 3133 N. Angelus Ave., San Gabriel, Calif.
Bachanz, A. M., Adams, Wis.
Bartholomew, Bruce, 118 S. Jefferson, Coldwater, Mich.
Bentrup, H. C., 1627 E. Oakland, Austin, Minn.
Boss, Walter G., 2415 N. E. Sumner St., Portland 11, Oreg.
Ehlers, J. M., 4201 Mayberry, Omaha 5, Nebr.
Eifert, L. E., 1632 Purdue, St. Louis 14, Mo.
Frederking, Theodore, 1221 Virginia Ave. Lakewood 7, Ohio.
Gabert, L. A., 369 Winnipeg St., Penticton, B. C., Can.
Gerken, Philip, 536 S. 31st St., Omaha 5, Nebr.
Gilker, A. C., em., 119 W. Fairfax St., Fontana, Calif.
Herrmann, O. David, Post Chaplain (Cdr), Marine Corps Recruit Depot, San Diego 40, Calif.
Johnson, Bernard W., Chaplain, The Chaplain School, Fort Slocum, N. Y
Juengel, Th. H., em., 3004 North 38th St., Kansas City, Kans.
Knippenberg, John C., 804 G Ave., Central City, Nebr.
Kreutz, Victor E., Howells, Nebr.
Lehenbauer, Prof. Albert, 801 De Mun Av St. Louis 5, Mo.
Lilie, C., em., 2209 Lincoln Ave., Des Moines, Iowa.
Luecke, O. Wm., Livermore, Iowa.
Malinsky, W., Conklin, Mich.
Mueller, B. G., 601 Fourth St., S. E., Minot, N. Dak.
Norden, Erwin, 78 Chrisman Ave., Ventura, Calif.
Ottemoeller, Harold, Box 217, Camden, Ala.
Pickelman, C. A., Box 16, Artois, Calif.
Pollex, Albert F., 621 Sherbourne St., Toronto, Ont., Can.
Reik, H. C., c. r. m., 7914 Newport Ave., Parma, Ohio.
Reinboth, O. H., Chaplain, 3120 Revere A Oakland 5, Calif.
Reiser, William E., 718 John St., Secaucus, N. J.
Rimpler, Elmer G. A., Marble, Minn.
Sallach, Wilbert L., 10 Dunraven Ave., St. Vital, Man., Can.
Schlueter, Orville W., 1360 Felspar, San Diego 9, Calif.
Schmidt, Reinhold, 412 Silica St., Nelson, B. C., Can.
Spruth, Walter A., c. r. m., 1111 S. East A Oak Park, Ill.
Stein, Martin J., Chaplain, 3415th Tech. T Wing, Lowry A. F. D., Denver, Colo.
Stolper, L. E., 1425 Rutledge St., Madison, Wis.
Thaemert, Leonard, 4043 Regent Ave., Robbinsdale 22, Minn.
Tietjen, O. H., 1645 W. Earll Dr., Phoenix, Ariz.
Youssi, W. H., 406 South 19th St., Laramie, Wyo.

Teachers:

Baumann, O., 2037 West 29th St., Cleveland 13, Ohio.
Bergt, Harold, 514 S. St. Joe, Hastings, Nebr.
Eggers, Bernard, 848 E. Fountain, Colorado Springs, Colo.
Fritze, Walter E., 824A Elizabeth St., San Francisco 14, Calif.
Foerster, Lloyd C., 11 Allen Ave., Apt. 4, Pawtucket, R. I.
Janke, George A., 1305 Leonard, Indianapolis, Ind.
Janzow, L. E., 1367 East 38th St., Oakland, Calif.
Trautsch, Harold, 4310 N. Winchester Ave Chicago 13, Ill.

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From the President of Synod

OFFICE OF THE PRESIDENT

June 12, 1951

My dear fellow Christian:

God has placed you and me into this world at one of the most critical periods in human history. Surely, He must have had a reason.

Mordecai of old once asked Queen Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" Today that pointed question is being asked of every member of our Church. And there can be only one answer. Our heavenly Father HAS placed us into the Church and into the world "for such a time as this," and He has done so for a very definite reason.

For us - who have been brought to faith in Christ and who have been entrusted with the precious Gospel of Christ, the only message which can lead our groping world out of its chaos and confusion - for us there is a ringing call to action in the daily headlines of world upheaval.

What shall we do about it? First of all, of course, we shall implore our heavenly Father to grant us an abundant measure of His grace that through faith in His beloved Son we may all lead exemplary Christian lives. In this dark hour of human history we are to let our light so shine that men may see our good works and glorify our Father which is in heaven.

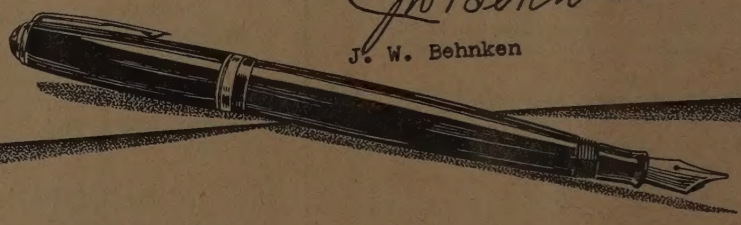
And then, as fellow members of our beloved Lutheran Church - Missouri Synod we shall do everything in our power to strengthen the walls of Zion. God is looking for more prayers, more consecrated labors, more sacrificial gifts, from His people during this time of testing, so that His Gospel may be proclaimed to men whose hearts have been gripped by hate and fear and desperation.

During these days our Church is planning an aggressive forward march. It will soon come to our people with the request for a Ten Million Dollar Offering, that its program of world-wide missions may be undergirded and strengthened and made adequate to meet the needs of our day.

May the Lord of the Church move the hearts of our people to rally to the support of this important cause. We must work the works of Him who has sent us while it is day. The night cometh when no man can work.

Your servant in Christ,

J. W. Behnken



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